



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### VISIT TO THE MARQUESAS ISLANDS.

Extract from a correspondent of the New-York Observer.

Honolulu, Oahu, Dec. 3d, 1833.

Messrs. Editors,—Before this reaches you, you will, doubtless, have learned, that when the large reinforcement arrived last spring, obstacles existed in the way of sending a mission direct to the Washington Islands. In view of these obstacles, and for other purposes, a deputation consisting of Messrs. Whitney, Tinker, and myself, were appointed to visit the English missionaries in the Society and Georgian Islands, and at their own discretion survey the Marquesas and Washington Islands. The deputation sailed from Honolulu, July 18th, in the *Missionary Packet*, and returned the 17th of November, having spent four weeks among the brethren of the Society and Georgian Islands, and having visited Rurua, one of the Austral Islands, and spent a week among the Marquesas and Washington Islands.

I had intended to give you an outline of the principal observations we made during the voyage, but I am necessarily so hurried, that I must confine myself in what I say to the Marquesas and Washington Islands.

They lie between 7 deg. 55 min. and 10 deg. 30 min. south lat. and between 138 deg. 45 min. and 140 deg. 40 min. west longitude. In our route, we touched at four of the islands, two in each group, and saw all the others, except Fetuuku.

The Marquesas Islands, properly so called, are five in number: Fatuhiva, Montane, Tahuata, Hivaoa, and Fetuuku.

Fatuhiva, or La Magdalena, is situated in S. lat. 10 deg. 27 min. and W. long. 138 deg. 47 min.\* It is almost round being about 6 miles in diameter.

Montane or San Pedro, lies in S. lat. 9 deg. 55 min. and W. long. 138 deg. 50 min., is about three miles long and one mile wide.

Tahuata or St. Christiana, is situated in 9 deg. 55 min. S. lat. and 149 deg. 10 min. W. long.; lies north and south; is 10 miles long and four wide. Vaitohu or Resolution Bay, on its west side, affords a good anchorage for ships.

Hivaoa, or La Dominica, is situated in S. lat. 9 deg. 43 min. and W. long. 139 deg. 5 min.; is the largest in the group, extending east and west 20 miles, and north and south 11 miles. I cannot speak of its harbors from observation; it is said, however to have several which are excellent.

Fetuuku, or Hood's Island, lies in S. lat. 9 deg. 25

min., and W. long. 138 deg. 53 min.; is 4 miles long, and 2 wide.

The Washington Islands are six in number, viz. Upou, Uahuga, Nukuhiva, Franklin, Hainan and Fauuhu. The three first of which only are inhabited.

Upou, or Trevannian's Island is situated in S. lat. 9 deg. 27 min. and W. long. 140 deg. It extends about 6 miles north and south, and about as far east and west. Duff's Bay, on the north side of the island is a very insecure anchorage.

Uahuga, or Rian's Island, is situated in 8 deg. 55 min. S. lat. and 139 deg. 28 min. W. long.: is 10 miles long east and west, and 4 wide, north and south.

Nukuhiva, or Sir Henry Martyn's Island, is situated in 8 deg. 50 min. S. lat. and 140 deg. W. long. Its greatest length is about 20 miles, and its breadth about 12 miles. It has four or five good harbors, and like all the other islands, its valleys are exceeding fertile.

Franklin is a barren rock, lying in S. lat. 8 deg. 43 min. and W. long. 140 deg. 33 min.

Hainan, is situated in S. lat. 8 deg., and W. long. 14 deg. 30., is six miles long and one wide, has a good harbor and watering place on its N. western side, but is uninhabited. It and Fatuuhu are sometimes called Roberts Islands.

Fatuuhu is situated in S. lat. 7 deg. and 50 min. and W. long. 140 deg. 24 min., is three miles long and one wide, also uninhabited.

Besides which are some small sandy islands which barely reach their head above the water, situated in S. lat. 7 deg. 57 min. and W. long. 139 deg. 40 min.

These islands are not surrounded with reefs, as are those of the Society and Georgian groups, consequently they are not skirted by a border of low land. On the contrary, the lofty ridges which separate the valleys extend out to the sea in bold bluffs on which the surf continually beats. The valleys are exceedingly fertile, abounding in the productions common to tropical climates. The breadfruit in particular comes to the highest perfection, and is the staff of life among the people. The cocoa-nuts are perhaps larger than any where else in the Pacific. The hills generally are covered only with coarse grass.

After a tedious voyage of 32 days from Tahiti, on the 20th of October, our horizon was gladdened by four of the Marquesas Islands, viz.: Fatuhiva, Montane, Tahuata, and Hivaoa. In the afternoon we drew so near Fatuhiva that several canoes came off to our schooner. Their occupants were clad only with the *Maro*; some of them indeed were destitute even of this article. They were very eager in their demands for powder and muskets, by which they showed their disposition for war. From them we learned that the native teachers from Tahiti, who had been left at the island 15 months before by Mr. Darling, an English Missionary, resided on the opposite side of the island. We therefore ran in near the place where they resided, early next morning. When they came off they informed us that though they felt no

\* The lat. and long. is given for the centers of the respective islands.

apprehension in regard to their personal safety, yet their instruction was treated with such contempt that they had been unable as yet to effect any thing in the capacity of teachers. They wished, however, to remain among the people, hoping they would yet become more favorably inclined to receive the gospel. They also informed us, that during the two preceding months, *thirteen persons had been sacrificed on the island, the last of whom had been baked and eaten the day before we arrived!* Exhorting them to be faithful, and wishing them help from on high, we bade them farewell, and steered away to Tahuata, and the next morning ran through the strait between it and Hivaoa, and at 9 o'clock stood in near Vaitohu or Resolution Bay, on the western side of Tahuata.

We were soon visited by Iotete, the highest chief on the island, accompanied by an Irishman who calls himself Charles Robinson. Learning that they were in the enjoyment of peace and plenty, we accompanied them ashore, and were received with many wild expressions of joy by the half-naked savages. They evinced their hospitality by supplying us liberally with coconuts and roasted bread fruit, the staple commodities of the country. Having Robinson for interpreter, we made known to Iotete and his principal men the object of our visit. They told us they did not wish native teachers any more, because those who had been among them had forfeited all claim to confidence; they *said and did not*. While they taught that others should be chaste, they made themselves vile under every green tree. They appeared very anxious, however, to have *white* missionaries come and live among them, said they would abandon their old system of superstition and idolatry and obey their instructions.

The "tabu houses," i. e. houses into which it was unlawful for a woman to enter, are very numerous, in which we saw numbers of huge, ill-formed idols, whose carved workmanship was exceedingly rude. I had not an opportunity of observing with how much reverence they are regarded. The people have conceived a high idea of the Sandwich Island government, and suppose that people have arrived at greatness through the influence of missionaries, and this doubtless exerts no small influence in making them desire missionaries likewise. It was here Mr. Crook, an English missionary was left by the *Duff* in 1797, where he spent one year in unsuccessful labor; we found no one however, who recollected him.

When we told the people that white teachers would probably be sent among them in the course of a year, some of them expressed an earnest wish that it might not be all talk, saying that they were afraid they should die before they heard of the new religion. In the evening we bade them farewell, while they entreated us that we would make haste and return; and we do hope that messengers of salvation will speedily be sent to this waiting people. The doors are thrown wide open. This darkened people are themselves begging us to come. Their perishing need calls on us in language still louder, and they form part of that world into which the heralds of the cross were commanded more than eighteen centuries ago to go publishing the tidings of salvation, and shall the people still be kept in darkness? I trust the day has arrived when their system of superstition shall melt away before the rising of the Sun of Righteousness, and when having become *freemen* in Christ Jesus, they shall join in the song which ere long shall employ all nations, "Worthy is the Lamb, for he was slain for us."

During the night we ran across to Uapon, a distance of about 50 miles, and on the morning of the 23d, ran round the Defenders and stood off Duff's Bay. The wind was so strong, and the sea so high, that it was impracticable to land. Some canoes however came off to us, by which we received favorable accounts of the

present peaceable condition of the people. Hoping we might have a more favorable opportunity to visit these people by going to Nukuhiva first, and then returning, we turned our faces thither. The distance being about 28 miles, we could see Nukuhiva quite distinctly, and as we advanced, Uahuga, the most easterly of the Washington group, being visible in the distant horizon.

The next morning at ten o'clock we cast anchor in Massachusetts Bay. Here we spent three days talking with the chiefs and people about the establishment of a mission among them, and walking up and down the fruitful valleys which skirt the bay. We found the people wherever we went altogether friendly; and as we frequently stopped at their houses, they seemed emulous who should first furnish us with a drink of coconut milk, or in some other way minister to our comfort. The reports they had heard of the Hawaiian and Tahitian missions had already prepared both chiefs and people to plead earnestly that missionaries might be speedily sent among them, and they promised to forsake their old ways and become pupils of the missionaries and obey their instruction. When encouraged to expect missionaries in a few months, Haape, the principal chief, pointed out a fertile district which he said he would give them, and he promised moreover to build a house on it to be in readiness for them when they should arrive.

We saw also the highest chief of the Haptii tribe, who inhabit a large valley to the east of Massachusetts Bay. He said when the Teiis had received missionaries and had not died in consequence, then he and his people would likewise desire them. Mr. Tinker and I visited the beautiful valley of Taioa, 4 miles to the west, and found its inhabitants like those around Massachusetts Bay, a people prepared for the Gospel. Their numerous idols appear to be neglected and are rotting down, and their whole system seems decaying and ready to vanish away. The field is white to the harvest, and all the indications of Providence say to the reapers, 'Enter now with the sickle.'

On the evening of the 26th, we weighed anchor, and ran back to Uapon. At ten o'clock the next day, Mr. Whitney and myself went ashore, though the sea was still so rough, and the surf breaking so violently on the beach as to make it dangerous landing. The people received us in a friendly manner, and conducted us through a dense grove of the *Han*, about half a mile up the valley to their principal settlement, where we were introduced to their chief, a large blind man. His principal men being soon gathered, we laid before them our object. They told us they would gladly receive missionaries—that they were persuaded that their idols were worthless things, and they were prepared to abandon them as soon as missionaries should come. We remained with them several hours, explaining to them more fully the object of missionaries, and then, bidding them farewell, turned our faces towards the Sandwich Islands.

On the 13th of November we came in sight of Hawaii, and touching at Kaaweloa and at Lahaina, we reached Honolulu the 17th, and finding our families well, we again erected our Ebenezer, for hitherto hath the Lord helped us. At the general meeting of the mission last June, the brethren of this station were constituted a committee, on the return of the deputation, to fit out a mission to the Washington Islands, if they should judge it expedient.

When we had gathered the brethren together and told all that we had seen and heard, and how the Lord had opened a door of usefulness among other gentiles, they resolved that it is expedient to fit out a mission to the Washington Islands as soon as practicable. A difficulty however, lies in the way of the speedy establishment of the mission. The ill health of Mrs. Chapin is such, that Dr. Chapin thinks it will be impossible for him to accompany the mission soon, and perhaps he may be pre-

vented altogether. Owing to this and some other considerations, it is doubtful whether the mission will sail till next spring. Yours in the gospel of Christ,

WM. P. ALEXANDER.

## Anniversaries.

### AMERICAN BIBLE SOCIETY.

*Extracts from the Address of the Rev. Dr. Codman.*

Mr. President, it was my privilege to be present at the anniversary of this society a few years since, when it was nobly resolved to furnish every destitute family in the U. States with a copy of the Bible within two years. It was, indeed, a noble resolution, and I bless God that the pledge which was then solemnly given has been in a great measure redeemed,—if not in the letter of it,—in the spirit of it. But, sir, I well remember that I tho't then, that, extensive as it was, it did not go far enough.

Patriot as I am, and I will yield to no one in the love of my country, I did not wish to see the operations of this society circumscribed within the bounds of the *new world*. It was a noble sentiment of a heathen poet which occasioned reiterated applause from a Roman Theatre,

*Homo sum humani nihil a me alium puto.*

The field for the operation of this society, in the beautiful language of the Bible itself, is the *world*. As the first propagators of the Christian faith were commanded by their blessed Saviour to disciple all nations, beginning at Jerusalem, so should the efforts of this society have no other limits than the wants of man, beginning indeed, in the land to which it owes its birth and fostering care. Nor should we wait till all the wants of our own country are supplied, before we direct our attention to the perishing millions of our race in the other hemisphere. The way to operate most successfully at home, is to operate diligently abroad. This is indeed a paradox to the selfish calculator, but it is perfectly understood by the disinterested and liberal Christian. The more that is done for foreign missions, the more will home missions prosper—and the more that is done for the foreign distribution of the Scriptures, the sooner will the wants of our own population be supplied.

There is something in the nature of the religion of the Bible that demands an extensive sphere of operation. It is a religion, not for an individual, nor for a family, nor for a nation merely, but for the *whole world*.

It was a most happy designation, assumed by the Parent association in Great Britain; when it commenced its benevolent work under the name of the British and Foreign Bible Society. Its name spake its design—that, while the root of the tree was planted in British soil, its leaves were for the healing of the nations. Our society is styled the American Bible Society, and it is a name which we love, and which is associated with many delightful images of home and of country; but it is not an *exclusive* name, nor was it intended to denote an *exclusive* object. What true-hearted American does not wish to see the star-spangled banner of his nation wave in every part of the world? And shall the patriot desire to see principles of rational liberty take root in every land? and will not the friend of God and his country still more desire to see her employed in diffusing the precious truths of Christian liberty in every nation and among every people on the globe?

And, sir, through the providence of God, our Society possesses remarkable facilities for diffusing the knowledge of the sacred volume throughout the world. The very name she bears is her passport to every nation and every clime. The nations of the earth that have long groaned under the iron bondage of arbitrary power, will receive from her hands, with peculiar satisfaction, that holy volume, which proclaims liberty to the captives and the opening of the prison doors to them that are bound. She is connected with no ecclesiastical establishment,

which might awaken suspicion and jealousy in those of a different communion. She has no sectarian views to promote, no party objects to gain, no political designs to accomplish. Her sole aim is to distribute the word of life, as she has received it from its divine author, unencumbered with any of the explanations and comments of fallible men.

And, in sending this heavenly treasure to heathen lands, she is not to seek out channels for its conveyance, nor to overcome any difficulties in the way of its reaching its destination and accomplishing the good for which it is designed. The way is prepared, wonderfully prepared by the providence of God. Devoted missionaries from our own country, of different denominations, are the successful pioneers in this work of mercy. Their voice is heard, like that of the fore-runner of Him whose word we would distribute, crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. By their self-denying and indefatigable labors, these devoted men have prepared the way for the distribution of the Scriptures in foreign lands. They have overcome the difficulties of acquiring the knowledge of heathen languages, and, what is still more difficult, through the gracious aid of the Holy Spirit, they have overcome the prejudices of the heathen themselves, who have become not only willing to receive, but ardently desirous of obtaining the word of life.

In Burmah, at the imminent hazard of liberty and life, the gospel has been successfully planted by our Baptist brethren,—and a considerable portion of the New Testament translated into the Burmese language, and now ready for circulation. In aid of this most interesting object, the Christian public have learnt, with peculiar gratification, that \$5,000 has already been appropriated by this society, and it is hoped that the whole empire of Burmah will be supplied as fast as it is prepared to receive the Scriptures. The New Testament has been translated by the American missionaries at Bombay into the Mahratta language, and is already in extensive circulation. The Ceylon Mission has a great field in which to operate, and admirable opportunities for circulating the Scriptures. The seat of the mission is in Jaffna, the northern district of the island, containing 200,000 people, speaking the Tamul language. This language is also spoken by 8 or 9 millions on the adjacent Coromandel coast, where it is expected a branch of the mission will soon be established. It is exceedingly desirable that at least 10,000 copies of the Tamul Scriptures, should be placed at the disposal of the missionaries at this important station without delay. China, with its immense population is probably destined to be one of the principal theatres of American missions, and of course one of the most interesting fields of the American Bible Society. Copies of the Scriptures will soon be needed in the Malay, Siamese and Chinese languages, particularly the latter. An edition of the Chinese New Testament will be indispensable. And to what object can the American Bible Society turn its attention with greater prospect of success than to the distribution of the Holy Scriptures in a language, which can be understood by so many millions of our race, who have been, for so many ages, entrenched against Divine truth by prejudices more impregnable than the famous rampart of their country? The American missionaries in the Mediterranean possess more favorable opportunities for the distribution of the Scriptures in Syria, Constantinople and Greece, in the Arabic, Turkish, Armenian, Greek and Hebrew languages.

The attention of the American Bible Society has already been directed to that most important and interesting field of usefulness, so successfully explored and cultivated by American missionaries in the islands of the Pacific. We are happy to learn that in their efforts to supply the Sandwich Islands with the Sacred Scriptures,



this society is sustained by one of her most powerful auxiliaries. May we not hope, Sir, that this noble example will be followed by other important auxiliary societies—that one will select the Burmah mission for its appropriate sphere of operation—another the mission at Bombay and at Ceylon—another the mission to China—another the mission to Palestine and Greece, and so on, till every American missionary station throughout the world has some efficient Auxiliary Bible Society pledged to see it supplied with a sufficient number of copies of that sacred volume, without which the most faithful missionaries of the Cross will labor in vain and spend their strength for naught.

And, sir, is not this a duty which we owe to those devoted men, who have gone far away to heathen lands, and in some instances to unfriendly climes, to publish to the guilty dying pagan the way of salvation by a crucified Saviour? Shall we not furnish them with that heavenly map, that Divine chart, by which they may be enabled to direct with safety the inquiring anxious heathen to the New Jerusalem. When, by the blessing of the Son of God upon their labors,—they have succeeded in awakening the attention of the multitudes around them to the things which concern their everlasting peace—when their doors are thronged by the old and the young soliciting a Bible or a Testament, with an importunity of which, in this favored land of Bibles, we can form no conception, shall this noble institution, whose anniversary we this day commemorate, refuse its ready assistance to supply them with the word of life without delay? No sir, they will not. Your Board of Managers have pledged themselves they will not—and this pledge will be sustained by every auxiliary in the country; by every benevolent individual in this assembly, and by every friend of the Bible throughout the land.

Nor, sir, will we suffer American missionaries any longer to look to any other source for a supply of the Sacred Scriptures than to the American Bible Society. In this work the British and Foreign Bible Society have acted nobly. They have been as forward to assist American missionaries, as they have to assist missionaries from their own country, and they have actually been at the expense of printing two versions of the New Testament made by our missionaries, viz: the Mahratta, and the Armeno-Turkish. Admirable exemplification of the spirit inculcated in that blessed book, which it is the object of that society to make the property of all mankind!

But, sir, though their disinterested aid is worthy of all praise, it is high time that they should be relieved from the necessity of supplying American missionaries with the means of publishing the Gospel of Christ. This work belongs to the American Bible Society, and we are no longer willing that our elder sister, much as we respect and love her, should monopolize the glorious work of foreign distribution. We will share it with her, at least we will take care that she shall be relieved from the responsibility of supplying missionaries from this country with the Holy Scriptures, and we will aspire to the high honor of being co-workers with her in the noble and sublime undertaking of furnishing every family on the globe with a copy of the word of life. And this is an object worthy the combined efforts of these sister institutions. Hand in hand then, and heart with heart let them go forward in this heavenly enterprise, nor cease their benevolent labors, until the knowledge of the Lord fill the whole earth as the waters do the sea, until all who dwell on the face of the globe, of every nation and kindred and tongue and people shall read, in their own language, the wonderful works of God,

## AMERICAN TEMPERANCE SOCIETY.

### Selections from the Report.

(Concluded from p. 884.)

The committee began with the declaration that it is wicked to *drink ardent spirit*, and they followed it with the reasons which demonstrate its truth. Millions have embraced it, and are now in this country acting under its influence. The next position taken by the committee, was, that it is wrong to *make or furnish ardent spirit by sale or otherwise, to be drunk by others*, and especially is it wrong for this to be done by good men; and most of all by members of the visible church. This too was accompanied by legitimate and abundant proof. And nothing now stands more in the way of extending this conviction, and causing it to become universal, and nothing is a greater obstacle to the progress of the Temperance reformation than the fact that the *traffic in ardent spirit is licensed by law, and receives the sanction of legislative authority.*

The licensing of the traffic in ardent spirit is a public testimony to the world that the sale and of course the use of it is *not right*,—a fundamental and fatal error, destructive in all its influence to the life that now is, and also to that which is to come; and which, decisively and strongly marks, as radically immoral and vicious, all the legislation which sanctions it; and the next thing to be accomplished in the Temperance Reformation, is, the *all-pervading conviction among the people that the licensing of men to traffic in ardent spirit is morally wrong, and that the public good, instead, as legislation assumes, of requiring that men should be licensed, utterly forbids it; and that no man or body of men can prosecute such a traffic, or license others to do it, without the commission of sin.*

1st. The licensing of the traffic in ardent spirit, by legislators, is not consistent with temperance among the people.

Temperance is the proper and moderate use of things beneficial; and it is abstinence from things hurtful. Ardent spirit is one of the hurtful things; of course temperance with regard to that is abstinence, perpetual and entire abstinence. And the use of it is intemperance. But by licensing men to furnish it, legislators declare that to drink it is right and useful. And by doing this they promote intemperance. "The government know what is right; and as they have sanctioned it, legalised it, made provision for it, and licensed it, for the public good too, as they expressly declare,—it must be right, morally right, and for the public good to make it, sell it, and drink it; all its consequences, which it must be acknowledged are most tremendous, and all that temperance people say to the contrary notwithstanding." This, were legislators right in licensing, would be true; and it would present a barrier to the progress of temperance which would stand impregnable; and would roll on the burning tide of desolation and death to the end of time. And the fact that legislators, as well as rum-sellers and rum-drinkers, act as if it were right, presents one of the most powerful obstructions to the more rapid advance of the Temperance Reformation. It wards off the conviction from the minds of thousands, of the gross immorality, the enormous injustice, the demoralizing character, the deadly effects; the tremendous guilt, and the foul, deep disgrace of that abominable traffic. And were it not for the rampart which legislation has thrown around it, the pressure of public sentiment would speedily sweep it away, or sink it in the abyss from which its fires, smoke and stench would no more escape to desolate and torment the earth.

2ndly. Licensing the traffic in ardent spirit is a violation of the first principles of political economy, and is highly injurious to the wealth of a nation.

The wealth of a nation consists of the wealth of all the individuals who compose it. The sources of wealth

are land, labor and capital. Whatever lessens either of these three, or their productiveness when employed upon each other, lessens the wealth of the country. Capital may be employed in two ways, either to produce increased capital, or merely to afford gratification, and to produce that gratification, be consumed without replacing its value. For the sake of distinction the first may be called capital, and the last expenditure. And it must be obvious that these will bear inverse proportions to each other. If the first be large, the last must be small, and vice versa. And without any increase of the amount of wealth, capital will be increased by the lessening of expenditure; and so the other way. And altho' the manner of dividing makes no difference with the present amount, it makes a great difference as to the future amount of national wealth,—as it alters materially the sources of producing it; the means of an equal or increased reproduction.

For instance, a man fond of noise, and excited agreeably by the hearing of it, may spend one dollar for gun-powder and touches fire to it. There is a total loss of that amount of property. Although the powder-maker and the merchant may both have received their pay, if it has not benefited the man there is a total loss, and with the exception of what was gained by the sale of that above what could have been gained by the sale of other useful things, an entire loss to the community. And if by the explosion, the man is burnt, and partially loses his reason, is taken off for a time from his business, obliged to employ physicians, nurses, &c. it is also a loss, in addition, equal to the expenses of these; and if in consequence of this he is less faithful in training up his children, and they are more exposed to temptation and ruin; and he is less able or willing in future life to prosecute productive labor, the nation loses to the amount of all these. And if his example leads others to expend and suffer in the same way, the loss is still increased, and so on through all its effects, and though the maker and vender of the powder may have made enormous profit on it, this does not lessen the loss to the community, any more than the enormous profit of a counterfeiter or a robber prevents a loss to the community, and it does not meet the case here to say, that the property only changes hands, and what is lost by one is gained by another. This is not true. The man who sold the powder made a profit of only a part even of the money that the other man paid for it; while the purchaser lost the whole and much more, the powder-maker or merchant gained nothing of the time and other expenses which were lost. Suppose that man instead of spending his dollar for gun-powder, had spent it for a pair of shoes, and that the tanner or shoe maker in this case, had gained as much as did the powder-maker and merchant in the other; and that the man, by the use of his shoes, although he finally wore them out, gained twice as much as he gave for them, without losing his health, his reason, or neglecting his children, or being at any of the other expenses or losses which the powder occasioned; who does not see, that it would have increased the wealth of the nation, and promoted the benefit of all, without injury to any.

This illustrates the principle. Apply it to ardent spirit. A man buys it and drinks it, when he would be in all respects, as is the case with every man, better without it. It is then to him an entire loss. He loses also the time of getting and using it, and the time of idleness which it occasions. He loses also that portion of health and reason which it destroys, and the time and other expenses which these losses occasion. And the community loses the value of it. They lose also equal to the value of all its deteriorating effects on his children and others. The land under his care becomes less productive. The capital produced by land and labor is of course diminished; and by the increase of expenditure, proportion to the capital, it is still further

diminished; and then, to meet the other expenditures, the whole is often taken, and thus the means of future production exhausted; and as there is no seed to sow, there is no future harvest. It lessens the amount and efficiency of labor, and, of course, lessens the productiveness of land; and thus diminishes the capital, while it greatly increases the expenditure. And this is its tendency from beginning to end, in proportion to its quantity and effect, with the man who takes only his glass, down to the man who takes his quart a day; and is thus, in all its bearings, a violation of all the great principles of political economy, and a diminution of all the sources of national wealth.

"O," said a merchant in a large country store, "it is a horrible business. When I set up my store at this corner, within a mile round here were a great number of able, thriving, reputable farmers, but now about half of them are ruined; and many of them were ruined at my store. Oh, it is a horrible business!" And yet these men were ruined by merchants whom legislators licensed to carry on that very business, the whole tendency of which is to ruin, and which, if not counteracted by other things, would actually ruin all who come under its influence. And a business which is none the less execrable, because it ruins according to law; while it stamps the law which sanctions it with the dark, deep, and indelible impress of vice.

What was the consequence with regard to those farmers? Their farms were growing up to briars and thorns; the inclosures were falling down; the buildings were in a state of decay and dilapidation; the implements of husbandry worn out and scattered; the lands less productive and less valuable, and every thing looked like the region which the Lord hath cursed. And how did it affect the merchant? They were to him less valuable customers, because they had next to nothing with which to purchase; and for what he sold he often could not get his pay. His ruin debtors died insolvent, and it was ardent spirit which made nearly all his bad debts, and his losses were often greater than his profits; while the number of good, able, and permanent customers constantly diminished. Suppose, now, he had sold only to produce customers; and only that, which, while it was consumed, would have been replaced by more than its value, as was the case with the shoes, as is the case with provision, clothes, and useful articles; his customers would have been permanent, and their value to him and the community constantly increasing. So with all merchants and all men throughout the country.

#### FOURTH ANNUAL REPORT

*Of the Executive Committee of the Connecticut Temperance Society.*

Unprecedented progress has hitherto marked the Temperance reformation. The town and county societies of our beloved State have shewn in the past year, that they have had "a mind to work," and their Secretaries have laid results upon your table, which show that by perseverance, under the blessing of God, the demon Intemperance, gorged with the blood of our sons, may be driven from our borders for ever.

In looking over their reports, we are enabled to speak, First, of a most cheering gain in the last year, of numbers, who have given their pledge of entire abstinence from ardent spirits. In the county of Hartford is reported a gain of 2,481; of New-Haven 2,785; of Tolland 1,880; of Litchfield 3,000; of Middlesex 1,606; of Windham 1,000;—making, in those six counties, a gain of 12,746. No returns have been received from New-London and Fairfield counties; but admitting their increase, which we safely may at 2,000, we have a gain in numbers, the past year, of 14,746; exceeding the gain of any former year, by almost 3,000; making, af-

ter suitable deductions from deaths and removals, 56,765 members of your society. In addition to these we are enabled to speak, and we do it with great pleasure, of a considerable number who have formed societies on the principle of entire abstinence; but who are not associated with us; and of some hundreds, we believe thousands, who practice on the principle, but who defer giving their pledge.

2. We have in the past year a gain of light. But a short time since we were in gross darkness respecting the extent of the evil of intemperance, its causes, the dangers with which we were threatened, and the only effectual antidote. Light now shines in all our dwellings. At first, there were but a few rays; then, twilight; then, the bursting of the sun upon us; and now he has his place high in the heavens, that none can even conceal themselves in the mountain's shadow. By means of well supported county, town and district meetings; of a wide circulation of temperance publications, the National Circular, Reports of the American and State Societies, Temperance Newspapers and Almanacs, all full of light; and, especially through the simultaneous meetings on the 26th of February, a knowledge of the great principles of the Temperance reform has been widely diffused. Men perceive far better than formerly the entire uselessness of ardent spirits; their poisonous effects on the body and soul; their connexion with the pauperism, crime, brutality, madness and woe of the land, and the practicability and necessity of an utter abandonment of them for the salvation of the country and the world. Appalling and cheering facts present themselves to view as the work of reform rolls onward. "It is now known from the evidence of facts," says the 6th Report of the American Temperance Society, "that more than one in ten of the men over wide regions of country, who have used ardent spirit, and more than one in five who have made it a business to mix and sell it, have themselves become drunkards, and become so wicked as actually often not to live out half their days. It is also known from the highest and most abundant and conclusive medical authority, that more than one in five of the men who have used it have been killed by it; and that multitudes who were never intoxicated and never tho't in time past to be intemperate, merely by the habit of using it moderately have shortened life many years.— And there is no reason to doubt that of the last generation in the United States, it cut off more than thirty million years of human probation, and ushered more than a million of persons, uncalled, into the presence of God."

As we have an increase of light on the destructive influence of ardent spirit, so have we in the past year, on the healthfulness of entire abstinence. When death on the pale horse stalked through the land, and the cholera sent terror and alarm into every bosom, the men that used not ardent spirit, like the favored Israelites in Egypt, were almost untouched by the fell destroyer. Says the Secretary of the Middlesex Temperance Society, the number of deaths in our population at large, is as 1 to 80; while among the members of the society, in has hitherto been only as 1 to 300; and the Secretary of the Hartford County Society reports but 112 deaths for 4 1-2 years among its 12,000 members. The same Secretary has furnished an increase of light upon the effects of mixing and selling Spirituous liquors upon tavern keepers and their families. The auxiliaries were requested to report the number of tavern keepers in the County in the last twenty years who had prospered in their business; the number who had failed in business; the number who had become intemperate, and who have had intemperate children. Reports have been made from about half the County, shewing that of 157 tavern keepers in the last twenty years, 40 prospered in their business; 47 failed in property; 57, considerably

more than one-third, became intemperate, and 27 had drunkards among their children. While no reproach is cast upon this respectable and useful class of our fellow citizens, to whose kindness and attentions we are all indebted, it is manifest that no business is so hazardous as theirs, to the temporal and eternal welfare of men, as it has heretofore been conducted; and in the light that now shines, few young men, who have any regard to their own welfare or the safety of their children, can be willing to keep a rum tavern.

3. In the past year there has been a gain of feeling. The moderate use of ardent spirits formerly deadened the feelings of the whole community to the desolations of intemperance. Good men, pious men could look, and did look with awful apathy upon the poverty, disease, madness, crime, wretchedness and premature death occasioned by ardent spirits. The self-styled sober community laughed at the foibles of the drunkard and tho't not of the anguish of his broken hearted wife and famished children. And with an iron rigor, they turned the men who had been excited to crime by the spirit they had given or sold them, into the cold prison, as wild beasts and fiends, fitted only for the vengeance of eternal fire. Compassion was almost driven from the land. Give not my husband rum, would the suffering wife say to his employer. I must, would be all the answer, for my work must be done and he will not work without rum. Sell it not to my husband, she would say to the merchant. I must would be all the answer, for if I do not others will; I may as well have the profit as they, and I must support my family. And churches saw their members drink and dishonor Christ and sell and make drunkards with astonishing apathy; and turned their members over to Satan, not asking, have we not been partakers of their sin, or can we not do any thing to reclaim them. But as light has shone, there has been feeling. And if men have not felt for others woes, they have felt for themselves and their children, awfully endangered by the fashions of the community. Temperance men see clearly, and the more they see, the more they feel that there is no need of all the woe and wounds and babblings, the poverty, filth and wretchedness of the drunkard's house, that he may at once be avoided; and avoided to by their own example and influence. And this feeling has been increased in the last year by witnessing in almost every town the reform of wretched men and wretched women, through the power of the Temperance cause. It is impossible for any human being to look at the comfort, peace and blessedness of the family of one reformed drunkard and see how the brute has become again the kind husband and affectionate father, and how he clothes and feeds his own and goes with them to the house of God, without wishing that all drunkards may be reclaimed, and feeling deeply interested in every temperance movement. Almost every report tells of increased interest in the temperance meetings. The sympathies of the community are more and more with us. And one and another are now saying, O that this work had commenced and even been completed 20 years ago. 'My father would have been saved; my brother would never have been ruined; I and my children would have had a comfortable property transmitted to us.' 'We might have traced this and that spirit into eternity with other feelings than those of bitter anguish.'

Events which in past times would have occasioned but little notice, now attract general regard and even public indignation. Two are reported from Simsbury. One the death of a lovely child who became intoxicated and died in a fit; the other of a woman who was destroyed by a blow with a jug in the hand of a drunken husband; which excited, especially the former, to an unusual extent the public mind. There has manifestly been an increased feeling in the community, at the occurrence of such events, towards the men who for



money would sell the article that would produce results so fatal; and we would add, an increased and unenviable feeling among the venders themselves as they have seen the crimes committed, or beheld the drunkards falling around them. Said a merchant, 'I have this day seen a drunkard, it was no new spectacle, but I stopped and asked myself, is it my business to make such men? I will do it no longer. Their blood shall not be found in my skirts.'

In the last year there has been a gain of feeling in the churches. The people of Christ have been more awakened to see that the temperance cause is the cause of God and salvation, that it removes one of the greatest obstructions to the spread of the Gospel, and one of the greatest causes of lukewarmness and sin in their own body, and that the sooner it is triumphant the sooner will the word of the Lord have free course and be glorified, and it is now hindered in its progress by some of their own number, who in spite of the light that shines will drink and sell. And uneasiness is extensively felt by churches lying under the stigma of upholding intemperance, and a feeling amounting almost to indignation, is rising against those professors of religion who wilfully stand out against this reform, especially those who still persist in the traffic in ardent spirits—a feeling which it is believed will burst forth and clear the churches from guilt.

Says the Secretary of the Tolland County Temperance Society, 'The churches of Christ in this County are feeling more and more correctly on the subject of temperance, and though there are many professors of religion, who yet seem willing to grieve the hearts of their brethren, by opposing their efforts in this benevolent work, and perhaps, too, sometimes by resorting to the bottle, yet there are churches in our county, which as a body would be decidedly unwilling to receive men to their communion who should plead only for the moderate use of alcoholic drinks. In the minds of spiritual men the sentiment is becoming constantly more and more deeply fixed that the man in health who resorts occasionally to his bottle or who manufactures or vends ardent spirits at the present day, can give but very poor evidence to his fellow men of being a disciple of Christ.'

(To be concluded.)

### Miscellaneous.

From the New-Castle (Ky) Advertiser.

#### THE DISTRESSED MOTHER.

Mr. L. was the son of the Rev. Mr. ———, whose family was large and respectable, and the most interesting of any in my acquaintance. I will not stop to relate the history of their early life, nor point to the domestic happiness which they enjoyed while the fire of devotion burned on the family altar, evening and morning, and every child was taught to lisp a Saviour's name. Suffice it to say that they had all the happiness and honor that always results from the exercises of patriotic, philanthropic, and christian principles. The reverend father had not begun to feel the growing infirmities of age, until with pleasure he saw sons rising into life, and occupying if not the most honourable, the most useful stations in the community. By their virtue and intelligence they endeared themselves to all who knew them. The mother had scarcely become conscious that the bloom of youth was fading, until blessed with daughters, whose beauty, intelligence, amiable dispositions and virtue, were the admiration of the whole city.

Over a family thus blessed, a minister of religion

could preside with dignity and paternal affection.—Several years had elapsed before the stream out of which they drank the pleasures of an earthly paradise became contaminated; and a person unacquainted with the precariousness of all terrestrial bliss, would have thought the family was destined to perpetuate it until exchanged for pleasures unmingled and joys untold. As might be expected, I continued my visits not merely to pass away time, but to emulate the virtue, simplicity and industry, which I never failed to see.

After a while, however, I thought I discovered a partial veil thrown over many sources of pleasure, and the countenances which had hitherto shone with unclouded luster; first I could not believe myself, and near a year had passed before I could credit the conviction of my own judgment. My visits, in consequence of an extended acquaintance and increasing duties, became less frequent. One Sabbath evening I called, and while conversing with the mother and daughters, the eldest son, the beloved of all, a man of affable manners, tall and commanding in his appearance entered the room; but the inebriating draught had prostrated both his physical and mental powers; he made an effort to sit down, but his eyes deceived him, he fell in the centre of the parlor. It is unnecessary to say his eyes were red, his face bloated, his clothes muddy. His sisters, who had used every effort to reform and conceal the failings of a brother, could suppress their grief no longer, but with anguish and mortification, retired to weep over him whom floods of tears could not reform, and for whose conduct the bitterest groans and lamentations can never atone. The unfortunate object, who had forfeited all claims to parental affection, and the soft and angelic love of sisters, was taken by a younger brother and servant to his room, where he was kindly treated.—After this scene, my attention was turned to his mother, who, for a moment, uttered not a word; but her countenance indicated a mind struggling between maternal affection and despair; at last the silence was broken by a bitter lamentation: "Oh! it is enough! my son, my son! Why hast thou pierced my heart with pains that no tongue can tell? Oh, wretched woman, that I have lived to see this day, in which every stream of life is rendered bitter, by this, my son, my first born son!" This scene filled my soul with emotions before unknown, and after some efforts, I so far subdued my feelings as to offer her a word of consolation, and from the parable of the prodigal son, spoke of the possibility of reform;—but in vain; she refused to be comforted, saying she had often bathed his bosom in tears; he had often promised to turn, and as often failed. Nothing could prevail. The horror of the family, the wailing voice of sisters, the gray hairs of the venerable father, the ever softening heart of her who gave him birth, the growing prospects of reputation and all the ineffable joys of immortality and a crown united with eternal truth, fell powerless at his feet. No picture which she could draw of things real and imaginary; the haunted abodes of wretchedness; the devotees of Bacchus, the stings and pangs of a perpetual death, and the gnawings of the undying worm, could quench his thirst for that which he knew was to canker the vital spark. His habits were formed, his sense of honor lost, the noble and aspiring feelings of his soul, were extinct; the

image in which he was created, effaced; and the candle of life almost gone.

His dissipation having become notorious, the sympathies of all his friends were excited; but this, however consoling, can never blot out the stain which is indelibly written in the history and memory of a family. About six months after, I attended his funeral.—Never shall I forget the impression made on my mind at that time, for it was no ordinary mourning. The loss of a brother, who was otherwise affectionate and amiable, the stigma of a drunkard, and the blighted hopes of parents, were all forgotten at the remembrance of the passage, "*No drunkard shall inherit the kingdom of Heaven.*" The officiating minister entered: his appearance was grave and commanding; a profound silence pervaded, except the suppressed sobs of a heart broken mother. The services were conducted with a solemnity and awe that brought eternity in full view. The unaffected simplicity and eloquence of the minister, together with the tears and grief of the relatives, when they looked on him for the last time, my feelings will not permit me to describe.

Let this be a solemn warning to every youth; and let them know that nothing but *entire abstinence*, is an effectual assurance against the history just given.

P. Q.

[From the New York Evangelist.]

#### THE TABLES TURNED.

"Ministers' children are the worst children in the world," is a proverb in every body's mouth, and perhaps there *was* a time when it was substantially true. That time was when ministers and their flocks thought it not inconsistent with their profession or character, to attend dancing parties, and other places of fashionable amusement and folly. But the tables are turned. Ministers now feel it to be their highest privilege to *wear out* in the service of the church, building up the Redeemer's kingdom, and God no longer sets his face against their families. We are indebted to a recent publication of Mr. Grosvenor, the indefatigable agent of the Conn. S. S. Union, for the following statements:

In the families of 85 ministers, there are 141 children, fifteen years old and upwards. Of these, 89 are professors of religion—15 are hopefully pious, but have not made a profession—and 19 are ministers, or preparing for the ministry. Four sons are intemperate—the mother of one of them is not a pious woman. The remaining 33 sustain a good moral character.

In the families of 172 deacons, there are 796 children, fifteen years old and upwards, of whom 450 are professors of religion—46 hopefully pious, but have not made a profession—and 17 ministers. Sixteen are intemperate—three of these excommunicated from the church for this crime. The *fathers* of three of them use strong drink, and the fathers of two others are strongly opposed to *temperance societies*. The *mother* of one was excommunicated for this sin. The remaining 284, with very few exceptions, are respectable, useful citizens.

In the families of 42 ministers, there are 99 children between 5 and 15 years of age—of whom 7 are

professors, and 2 are hopefully pious, but not professors.

In the families of 85 deacons, are 199 between the ages of 5 and 15, of whom 17 are professors, and 17 are pious but not professors.

In view of these facts, will any one still maintain that this proverb is true, in its general application to the families of ministers and deacons? If so, let him select, in the several towns in this state, 207 families, embracing 938 children over 15 years of age, of whom 539 are professors of religion—61 pious, and not professors, and 35 ministers, and among whom there are but 20 who are intemperate. But when he has done this, his point is not proved—for he must show that these 938 are *more* respectable, *more* moral, and *more* religious than the same number among the children of ministers and deacons.

#### THE INFLUENCE OF THE BIBLE.

Dr. Gregory, of the Royal Military Academy, Woolwich, at the fourth anniversary of the Blackheath Bible Society, England, related the following fact:

More than twelve months ago I went, pursuant to the request of a poor but benevolent woman in my neighborhood, to visit an indigent man, greatly afflicted. On entering the cottage, I found him alone, his wife having gone to procure him some milk from a kind neighbor. I was startled at the sight of a pale emaciated man, a living image of death, fastened upright in his chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot; having, for more than four years, been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, "Are you left alone, my friend, in this deplorable situation?" "No, sir," replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and his eyes moved while he spoke,) "I am not alone, for God is with me." On advancing I soon found the secret of this striking declaration; for his wife had left on his knees, propped with a cushion for the purpose, a Bible, lying open at a favorite portion of the Psalms of David. I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how his wants were supplied. "Why, sir," said he, "it is true, as you say, seven shillings a week would never support us: but when it is gone, I rely upon the promise I find in this book,—'Bread shall be given him, and his water shall be sure.'" I asked him if he ever felt tempted to repine under the pressure of so long continued and heavy a calamity. "not for the last three years," said he, "blessed be God for it!" the eye of faith sparkling, and giving life to his pallid countenance while he made the declaration; "for I have learned in this book whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded that he will never leave me nor forsake me. And so it is, that often when my lips are closed with locked-jaw, and I cannot speak to the glory of God, he enables me to sing his praise in my heart."

This and much more did I hear during my first visit; and in my subsequent visits (for I am not ashamed to say that often, for my own benefit, I have gone to



the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed the like resignation flowing from the blessing of God upon the constant perusal of the holy Scriptures. He died with a hope full of immortality, and is now gone to the "*rest that remaineth for the people of God.*" And gladly would I sink into the obscurity of the same cottage, gladly would I languish even in the same chair, could I enjoy the same uninterrupted communion with God, be always filled with the same strong consolation, and always behold, with equally vivid perception sparkling before me, the same celestial crown.

What, I would ask, what but the heartfelt influence of the truths of religion, what but the most decided faith in the Gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquility, but with thankfulness? and what can convince an individual of the utility, nay, the duty, of distributing Bibles among the destitute, and especially among sailors and soldiers?

From the New York Evangelist.

*Conversation between an Elder of a Church in this city, on a visit to Mary —, aged between 13 and 14 years, who had been propounded to join the church, but did not appear at the time.*

**Elder**—You was propounded, Mary, to join the church at the communion on the first of this month.—Why were you not present?

**Mary**—My mind was so much distressed for several days about that time, that I concluded not to go forward then.

**Elder**—What was it that distressed you so much?

**Mary**—A conversation, I had a few days before, with Mr. V. the Roman Catholic Priest.

**Elder**—Repeat, Mary, as much as you can recollect of that conversation.

**Mary**—I lived then in a Roman Catholic family in Augustus street. They knew that my father and friends were Catholics, and that I had been brought up one, and that I was going to join a protestant church the first of April. They tried to persuade me not to do so, and told Mr. V. of it. He sent for me several times, and I would not go,—at last I consented and went to see him. He asked me if I was going to join a Protestant church. I told him I was. "If you do," said he, "you will go to hell, and will be punished forever; and besides, your mother's soul will never come out of purgatory—and my own soul will never go to heaven. Your mother and I will both meet you at the last day, and my soul will torment you forever."

**Elder**—What did you suppose he ment by saying that his own soul would never go to heaven, if you joined a Protestant church.

**Mary**—I suppose he thought that he would have to bear my sins, for he told me last summer, when I went to confess to him, that he would have to account to God for my sins, because he had given me absolution for them.

**Elder**—What more did he say to you?

**Mary**—He wanted me to turn Catholic again, and said that I ought to do so, for my mother's sake, and confess then, and say, "O Lord Jesus, have mercy on me, and forgive me for going to a Protestant church." I refused to do so. He said, "If you was old enough

to know the difference between churches you would do so." I replied, I think I do know the difference. He asked me, "What fault do you find with the Catholic church?" I said I don't believe in Purgatory.—He said, "I can prove there is such a place from the Protestant bible." I told him I could not find any part of the bible that speaks of it. "I can prove it," said he, "from the book of Revelation." I don't remember the chapter now that he mentioned. I told him the bible speaks of only two places in the other world; in the 25th chap. of Matthew it says that "the wicked shall go away into everlasting punishment, but the righteous into life eternal." To this he said, "It is only the Protestant bible that says so, I have seen many Protestant bible, that differ from each others and no one can tell what they mean."

"Have you any other fault to find to with the Catholic religion?" I said, I don't like praying to the saints and to the Virgin Mary. "We only pray to them," says he, "to intercede for us—and the saints can intercede." I told him no one can intercede but Jesus. He replied, "The Virgin Mary is as high in the kingdom of heaven as Jesus, for she was his mother, and can intercede as well as he." "Why do you like to go to the Protestant church so much?" Because, said I, I enjoy the worship there more. When I went to the Catholic church I was in darkness, but now I am in the light. "The spirit of God directed me to send for you, and made you come here, because he did not want you to forsake your church. Your mother's dying words were, that you should be brought up in the Catholic religion." I said, if others go to destruction that is no reason why I should. "Your aunt, and grand-mother, and all your relations and friends will forsake you, if you join the Protestant church." I told him, "The bible says, we must forsake father and mother, brothers and sisters, houses and lands for Jesus's sake." "The Protestant bible only says that." After talking with me some time, he prayed with me in latin; after which he said, "I want you to come back to our church, because you have forsaken Jesus Christ." I said, I should forsake him if I did come back. "You think so because you are not old enough to know better. If you are baptised in a Protestant church, you will go to purgatory. I want you to come and see me every Sunday, and I will give you instruction from the right bible. I told him I had the right bible and can get religious instruction from it. After I went home, he sent me a Catholic prayer-book, part of it was in Latin. I did not want to have it, and took it back to him the next Sunday.

**Elder**—Had you any conversation with Mr. V. when you returned the prayer-book.

**Mary**—No. He was not at church, and I gave it to Mr. H. who was there.

**Elder**—Did he say any thing to you.

**Mary**—He said, if I would read that book it would be better than all the Protestant bibles in the world. I answered, that if I wanted to know any thing about religion, I had my bible to go to. He said, "The Protestant ministers are no more than any common man in the streets." I told him the Catholic priests are no more than the Protestant ministers. He told me "It is very wicked to say so, because our Priests are Saints, and do not sin. The Protestant ministers have no power to raise the dead." I asked if the Catholic priests had power to do so. He said, "Yes,

God has given them the power." He urged me to stay and talk with him longer, but I told him I did not want to talk any more, that I was in a hurry to go to church. He said, "That church will lead you to destruction."

*Elder*—What part of the conversation was it that troubled you so much?

*Mary*—I was afraid that Mr. V. would trouble me all my life, for he said he would torment me forever—but perhaps he ment only in the other world. Besides, I felt bad, because he thought that he would be tormented forever on my account, and though I did not believe he would, yet because he thought he would, made me very unhappy.

Mary united with the Protestant church on the 5th of May.

### LAYING SPIRITS.

A few evenings since, after the toils of the day, we were sitting by our fireside engaged in pleasant, and we trust, profitable conversation, with a worthy and highly esteemed brother in the ministry; when suddenly our attention was arrested by the introduction of a stranger into the room. After trying in vain to pass the customary civilities, we were obliged to yield to the wishes of the stranger, and first hear the burden of his errand, before he would be persuaded to be seated. He informed us with much agitation, that he was in great trouble, "for we are haunted at the house where we live, so there is no rest for the whole night." We again urged him to be quiet, and sit down; promising him any assistance we could afford, after we should get a proper understanding of his case. He finally composed himself a little, and we requested him to inform us what it was that troubled him. He began and said the spirits were so troublesome, that he had had no sleep for the whole of three nights past, and he wished us to come and lay them for him.

We saw the man was so excited in his feelings, that there would be no use in doubting a word he said on the subject; therefore we proceeded to inquire if he had seen them at any time. "Oh yes," said he "There was one in the shape of a woman, followed me all the way to your door." We asked if she spoke to him. "Yes;" she said, "the minister is at home." "But, do they talk and make other noises at night?" "They don't make much noise, but they keep such a whispering and humming about my ears, that there is no sleeping for them; and it was no longer ago than last night that one struck me on my feet three times, quite hard." He further said they were continually jumping on his bed, and pulling the clothes, and that they disturbed him much. We asked if they said any thing in particular to him. To which he replied that they said nothing special; but that they were constantly calling his name. And that to-day they took a basket of clothes which was standing by the side of the room, and moved it a little, repeating his name at the same time; and that they then would move it again, saying as before; and so they followed him continually, night and day, and he knew not what to do, for there was no such thing as quieting them. We inquired if he was afraid of their doing him any injury. To which he replied, "Afraid, no!—I have seen too much to be afraid! I have followed the seas thirty-seven years, and have

been in thirteen engagements, and some of them were very severe, especially the far-famed one at Trafalgar, where Nelson fell. My trouble is, I can't sleep for them." We inquired his name, which he gave;—Where he was born?—"In England."—Whether he had a family?—He replied that he had a wife, and a little boy, and that he lived in W—— street, No. —."

Having drawn him out in a conversation too lengthy to relate here, and which satisfied us of the cause of this difficulty, we proposed to accompany him home for the purpose, as he thought, of "laying the spirits." Wishing to inspire him with a sufficient confidence in our ability to help him, without taking an improper advantage of his credulity, we told him we were satisfied that we understood his case, and that we hoped by the blessing of God, to be able to be of some service to him. We started, the above mentioned minister bearing us company, and while on our way we kept up the conversation with him. We labored to convince him that it must be owing to some wickedness of which he had been guilty, that he was so much afflicted. He protested very solemnly that he never injured a person knowingly in his life, except when in action; then, he observed, he had always done his duty. But we urged that he, with all the rest of the world, was wicked; that it was therefore necessary that he, with all others should repent, and pray to God for pardon. We further assured him, that if his sins of heart and life were forgiven, that he need not fear, but that God would protect him, and shield him from all the evils that might beset him.

About this time in the conversation, we arrived at his dwelling; he led the way, and we entered "the haunted house." His wife and little boy seemed confused by having our visit at such an unexpected hour; but we apologized, and assured her the object of our visit was purely to see if we could be the means of doing good. The house, and every thing we saw, appeared neat and comfortable. When all was quiet, we named to her the complaints of her husband, and wished her to be so kind as to tell us the cause. She began, and gave us a short history of themselves, and stated that if it had not been for rum their circumstances would have been very different. She observed, when they were stationed in New-York, that her husband attended the Mariner's meeting quite regularly, and that the preaching of the Rev. Mr. Chase was the means of calling up his attention; that he then used to come home and read the bible to her, and that she took great comfort with him. But since then, she remarked, he had taken to drink again, and now he was as bad, or even worse than ever. She further said, that for three nights past there had been no peace in the house; and that she was really afraid he would destroy both her and the little boy, for he appeared quite out of his head. We inquired if she had heard or seen any thing unusual. And she said, there was nothing—that it was altogether his imagination—and that rum was the sole cause! The secret of the whole matter was, the man was a subject of *delirium tremens*.

We then began, and told him plainly his state; and that his case was by no means singular; that it was the natural effect of ardent spirits; and if he would not desist, he would soon destroy his body, his

family, and his soul. We also gave his wife such advice as we thought necessary, and then proposed having prayers. We all bowed down before God, and confessed our sins; their present evil effects upon us; and our fears of the future. We plead for mercy at the hand of God with all the fervor of our souls; and it was not long before the man sobbed and wept much. We still urged his case before the throne, and hope it was not in vain; for we no sooner arose from our knees, than he bolted for the closet, seized the bottle, then made for the door, and with violence dashed the poison on the pavements. He returned, fell upon his knees in an apparent agony of soul, and promised his God, and us, that he never would touch another drop, unless given him by a doctor as a medicine. We gave him our best advice, and left the family, hoping good was done.

This was no spectral illusion—here were *spirits*, for we saw them plainly pass out through the door into the street; and they certainly went with great speed. But they were *ardent spirits*; yes, truly; but these need *laying* as much as any spirits that afflict our fellow men. These *evil spirits* can be *laid*, and we hope ministers and people will not abate their zeal in the temperance cause until the whole be *laid* as low as the contents of the sailor's bottle.

Perhaps it would give additional interest to what we have written on this subject, were we to inform our readers that the gentleman who accompanied us, was formerly the conductor of the *Genius of Temperance*. His faithful reproofs, and judicious advice, contributed much to the success of our visit.

*New Eng. Christian Herald.*

**CONNECTICUT BIBLE SOCIETY.**—At the meeting of the Directors of this Society, on the 14th inst. the following resolution was passed,—

*Voted*, That this Society will endeavor to raise, during the year, the sum of Three Thousand Dollars, for the purpose of aiding in the publication and circulation of the Holy Scriptures in foreign lands.

This resolution, we believe, from what we have heard, will meet the feelings of the mass of good people who patronize the Society, and that there will be a cheerful co-operation on their part in carrying it into effect.—*Con. Observer.*

**DRESS.**—He who has no other way to distinguish himself than by the fashion and materials of his dress, is a despicable creature; and unites the silliness of the goose with the pride of the peacock.

## Revivals.

### REVIVAL IN ROCHESTER.

The Rev. Wm. Wisner has published in a pamphlet form, a narrative of the Revival of Religion in Rochester, N. Y.—Those who would cavil with Mr. Wisner's orthodoxy, or find fault with his new measures, would have joined the cry against Peter and his associates at the day of Pentecost.

The writer of the following pages commenced his labors with the Second Church, at the close of a powerful revival of religion under the preaching of Rev. Charles G. Finney, which pervaded, in a greater or less degree, all the congregations in the place.

From the time of his coming to Rochester to the

month of January last, there has been a manifest work of the HOLY SPIRIT in his congregation, and constant additions have been making to the church, of such as, there is reason to hope, will be saved. From the first Sabbath in May, 1831, till the first Sabbath in January, 1833, above two hundred and fifty members were added to our communion, the most of them from the world.

In January, the work assumed a deeper and more encouraging aspect. The people of God began to take a stronger hold upon the promises, and to agonize more in prayer for the salvation of the thousands who were perishing around them.

A protracted meeting in the Free Church, and a union meeting in the Third, were productive of great good, and many souls were brought to Jesus Christ. These efforts were followed in February by a protracted meeting in the Baptist Church, which was conducted with a catholic spirit, and was blessed to the salvation of a goodly number of souls.

The first week in March was spent by the Second Church, and by some dear brethren from other churches, as an entire week of prayer for the salvation of Rochester. The Monday following was kept as a day of fasting and humiliation and prayer before God. Tuesday and Wednesday were spent in religious exercises, and a few were hopefully converted to Christ, under the preaching of several of the members of the Rochester Presbytery, which was then in session in this place.

On Thursday the 14th of March, the Rev. Jedediah Burchard, who had kindly accepted an invitation to assist us, commenced his labors, and the Spirit of God seemed to accompany them. In the course of a few days, an aspect of seriousness had spread itself very extensively over our village. By the 28th of March the work had become general; the meetings of inquiry were crowded, and hundreds were already rejoicing in hope. On the first day of April, the work was less powerful, and though there were, some days, eight and ten hopeful conversions to God, still the revival has from that period continued to decline.

There have been, since the 14th of March, about six hundred persons, who in the judgment of charity, were converted to God within the walls of the Second Church, exclusive of the children of Sabbath schools, of whom between two and three hundred are indulging hopes.

The converts are of all classes, and are by no means confined to the village. The substantial yeomanry of the surrounding country came in to see what the Lord was doing for Rochester, and many of them, when they heard, gladly received the word of life, and returned home to serve and glorify God. Numbers who were journeying through the place, stopped long enough to become experimentally acquainted with that blessed Personage who is yet to "sprinkle many nations," and like the eunuch of old, went on their way rejoicing.

### THE INSTRUCTION.

The instruction given both to saints and sinners, has been substantially the same that the Second Church have been in the habit of receiving for the last two years. Christians have been taught, that the *salvation of God must come out of Zion*; that revivals did not depend upon the eloquence of the preacher, nor upon any system of measures, but upon the truth of God set home to the heart of the sinner by the Holy Ghost sent down from heaven; and that this descent of the heavenly Comforter was not to be expected but in answer to the agonizing and believing prayers of God's people. The encouraging promise that "when Zion travaileth she will bring forth children," has been kept prominently before this people; and the necessity of the church of God rising from its low attainments and treading upon the ground which was trodden by the Enochs and Elijahs of the old dispensation, and by the apostles and primitive mar-



tyrs of the new, has been insisted upon as indispensably necessary to the bringing in of millennial glory. Sinners have been taught that they were God's enemies; that they had rebelled against him, and lay under his wrath and curse; that God had provided a Saviour for lost man, and was, through the gospel ministry, *reconciling the world to himself, not imputing their trespasses to them*;—that the conditions of reconciliation were *submission to God, repentance for sin, and faith in the Lord Jesus Christ*;—that though these were all graces of the Spirit, yet they were exercises of the creature, which he was free to put forth, and that he was not only able, but was under infinite obligation to comply with these conditions NOW; and if he neglected to do so he did it at the risk of God's eternal displeasure.

These have been the prominent topics of discussion, through this interesting work. CHRIST crucified has been considered the FOCAL point, where all the harmonious rays of BIBLE truth come together, and from whence they again divulge to fill the universe with his glory.

In these respects, brother Burchard's views, as he has expressed them, have so entirely agreed with those of the writer, that he has been a beloved fellow-laborer and helper in the Lord, and will leave us with the undissembled love of the whole church, and with the blessings of many hundreds, who, previous to his coming among us, were ready to perish.

#### MEASURES.

The measures adopted in the progress of this work, have been such as the exigencies of the day seemed to require. There has been for the most of the time, a prayer meeting and meetings of inquiry in the forenoon and preaching in the afternoon and evening. In the meetings of inquiry sinners have been taught that God was waiting to be gracious, and have been urged to an immediate compliance with the terms of salvation.

The young converts have been assembled, as far as possible every morning, in a room by themselves, to receive instruction and be examined in regard to their hope; and those who have given, in this way an opportunity for us to become acquainted with them, appear to have obtained a good hope through grace. One hundred and eighty have already united with the Second Church, and many gone to other churches; while numbers have so much reverence for the *good old way* that they prefer testing the genuineness of their hope by living a few months in disobedience to God, before they venture on their public profession.

An opportunity has usually been given, at the commencement of public service, for Christians to ask prayers for their friends, provided they are assured such friends would not take it unkindly, and sinners to ask prayers for themselves. This part of the service has been peculiarly interesting, and these prayers have been wonderfully answered in the salvation of those prayed for. We have seen our brethren and sisters come forward one day with special subjects, and the next day returning public thanks for the salvation of such subjects. We have seen sinners too requesting prayers that if Christianity were true they might be brought to embrace it, and the next day or a day or two after, we have seen these same persons with tears of penitential sorrow, asking prayers that their faith in Christ might be strengthened. Never has the writer witnessed more manifest answers to prayer, than in the present revival.

#### DIFFICULTIES.

The greatest difficulty we have found in leading the sinner to Christ, has been, the almost indelible impression that he could do nothing towards complying with the terms of salvation, until he becomes sensible of the operations of the Holy Ghost upon his heart. He was willing to use what he had been taught were the means

of grace, but verily believed he must wait for the Spirit of God, as the benighted pagan would wait to feel the *talismanic charm*. This has indeed been one of the greatest difficulties the writer has had to encounter, through the whole course of his ministry, and it has often led him to inquire, whether a laudable fondness for feeling a dependence upon the Holy Spirit, had not led the Christian world to throw a cloud over the obligation and ability of the sinner, to comply with the terms of salvation as soon as they are announced to him. There is no one who believes more firmly than the writer, that no man will come to Christ except he be "born again," or made willing by the Holy Ghost,—but he believes no less firmly, that the Spirit operates so entirely in accordance with the laws of mind, that "whosoever will, may take of the waters of life freely." There is no truth more clearly taught in the Bible, or more fully confirmed by Christian experience, than that every time the gospel is faithfully preached, eternal life is offered to those who hear it, and they have just as much ability to embrace as to reject the blessed Redeemer.

#### THE CHILDREN.

Upon this subject the writer is aware he must go abreast of the unbelief of the church. There are comparatively but few Christians who have faith enough, either to pray for the conversion of little children, or to feel much gratitude to God when these neglected ones profess to hope in Christ. But notwithstanding all the infidelity which is abroad upon this subject, the Bible looks forward to a period when Christians "shall be called the seed of the blessed of the Lord, and their offspring with them." Of these predicted blessings, the churches in Rochester have received a joyful earnest, in the hopeful conversion of hundreds of the children. In this work, Mrs. Burchard, who had her attention called to the subject by the early death of an only child, has been a distinguished instrument. She with the aid of a number of the "mothers in Israel," had these tender lambs committed to her care; and the result has been as before stated in this narrative.

The Sabbath school in the Second Church at present assumes a most interesting appearance. It has long been sowing the precious seed of the divine word in the infantile mind with tears, and its indefatigable Superintendent and Teachers are now returning with joy, bringing their golden sheaves with them.

The school, as a Sabbath school should always be, is a place where the thoughtless are led to consider their lost and perishing condition, the young inquirer pointed to a blessed Saviour, and the infant convert taught how to glorify God in his body and in his spirit which are the Lord's. The superintendent, we believe, feels that he must answer to God for the souls committed to his care, while each teacher is taught the necessity of carrying the souls of his class upon his heart, and laboring for them as one who must give an account. Out of one hundred and ninety-five belonging to this school, more than one hundred are indulging a hope in Christ, and the work of salvation is constantly going on.

#### CONCLUSION.

In closing the narrative of this precious work, the writer would take the liberty of affectionately calling upon his brethren to inquire, if something more than is doing may not be done, by the *ministry of reconciliation*, to bring a deeper work of grace into the heart of Christians, and to let the gospel have free course, that it may be glorified in the salvation of millions, instead of thousands of the human family. At the rate that salvation is now flowing, it only requires the arithmetic of a common school boy, to determine that the millenium can never come in. With all our revivals, and with all the exertions which are making, even in our own favored land, the moral desolations are thickening around us.

The increase of our population is so far outstripping the increase of an evangelical ministry, that four thousand souls at least are added every week to the millions who are already destitute of the means of grace among us. Nor is this all; where the gospel is enjoyed, it is, from some cause or other, preached with so little success, that to take our supplied congregations as an aggregate, there are far more born after the flesh than there are born of the Spirit; so that from our favored congregations we are sending out a surplus of the unrenowned enemies of God.

Look at these things my brethren, and then say, if there is any reasonable hope that the world can ever be converted, without a radical reformation in the house of God. Must not the church at large have more of that faith which is "the substance of things hoped for and the evidence of things not seen?" Must she not have more of an agonizing desire for the salvation of souls, and know better how to plead and rely upon the promises of God than she does at present, before the millennial morning can be ushered in? If these questions must be answered in the affirmative, it is our appropriate duty to effect this reformation? If the salvation of God must come out of Zion, those who bear the vessels of the Lord should take a conspicuous part in bringing about the result.

Instead of speculating about new or old measures, or criticising the work of God's Spirit, because it does not square itself with some preconceived notions of our own, let us go to our Heavenly Father and inquire of him why it is that when we preach the gospel, the results are so painfully different from what they used when the same glad tidings were proclaimed by the primitive heralds of the cross. The controversy between God and his fallen creatures is the same now that it was then; the terms of reconciliation are also the same. Why is it, then, that the word which under their ministry was quick and powerful and sharper than a two edged sword, falls so powerless from our lips? Why is it that instead of thousands gladly receiving the word while we are preaching it, hundreds and thousands of the impenitent grow grey under our ministry, and go down to hell in their old age, after having waited all their life in the expectation that a preached gospel would be made efficacious to the saving of their souls? If the Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear, then there must be some radical defect in the present manner of exhibiting the truth, and the measures adopted for the salvation of men, which must be sought out and corrected before the righteousness of Zion can go forth as brightness, and the salvation thereof as a fire that burneth.

Rochester, May 6, 1833.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 11th inst. Mr Simeon Goodrich, aged 38, formerly of Washington, in this State.

In Wallingford, on Thursday last, Miss Saphira Reynolds, after a lingering illness, aged 28, daughter of the late Capt. Wolcott Reynolds, of this city.

In Brookhaven, L. I. on the 13th inst. Mrs Eliza Griffing aged 39, relict of the late Dr. Joel Griffing, of Guilford.

In Hamden, on the 23d inst. Mrs. Lucy Leforge, aged 89.

In Guilford, widow Lydia Kirkum, aged 73.

In Northford, on the 19th inst. Emily Selina Mansfield, daughter of Mr. Calvin M. aged 19.

In Essex, on the 13th inst. Deacon Alphus Rogers, 82, a member of the Baptist Church in Salem, Ct.

In Hartford, on the 19th inst. Mrs Cornelia B. Dodd, aged 43, wife of the Hon. James Dodd. Mr. James Webster, aged 62, formerly of Gray, Maine.

At Wethersfield, on the 21st inst. Capt. James Blinn, jr. aged 25.

Died in this city, on the morning of the 17th ult., Miss Susan Ann Ely, daughter of the late Mr. Aaron Ely, of New-York city, aged 20 years and ten months, of a consumption. She had but recently become a hopeful subject of grace, although she had been affected with her condition as a sinner for several months past. She saw herself depraved and without any good thing in her. Amiability of disposition vanished, as claiming any regard to divine favor, while her heart was up in rebellion against God. She acknowledged that God would be just in her everlasting destruction. She was brought by the Spirit of God, it is believed, to give herself to God through Christ, and experienced his salvation. Afterwards, she was alternately in darkness and in light. During the night of the 15th inst., her hope seemed to depart—her distress was great, and the pains of death also were coming upon her. But on the morning of the 16th, the light of life again broke in upon her soul, and from that moment until death she was triumphing in God her Saviour. "O, said she, I could not believe that I could be so happy! Eternity will be to short to praise God for his salvation! It is wonderful Jesus died to save such a sinner! She was often speaking of the beauty and excellence of Christ. On being asked by a minister what he should pray for in her behalf, she said, "pray that I may go to heaven and be holy." She asked her mother "is this dying?" Her answer was, we think so, my dear, she replied, "O, how good it is. At another time she said, "I shall soon be an angel." Notwithstanding her extreme distress of body much of the day, for hours she exhorted her friends, and called upon them to praise God with her. O, said she "praise him, praise him, praise him," and shouted "praise him," and uttered triumphant expressions continually for an hour in succession. Death, she said, had lost his sting. A feeble and timid female, who but a few weeks before dreaded death, now rejoiced in his grasp. Her heavenly expressions gave the bystander some idea of the peace and glory of the sanctified on high. She enquired of her mother what day of the month it was, she replied it is the 16th, when she remarked, two months from to day will be my birth day, but my birth day will be in heaven. A few hours before her death, difficulty of breathing came on, she enquired, "Is this dying?" It was replied, "It is sleeping in Jesus," at which she expressed sweet satisfaction. In her last struggle we heard her say, after it was impossible for her to speak a connected sentence, "Saviour, dear Saviour—saved! saved!" she died sweetly in Christ, at half-past one on the morning of the 17th.

When we take into view the small number who give decided evidence of regeneration on a sick bed we must view her as indeed "one born out of due time." Her case affords encouragement to young persons to seek the Lord, but none to delay repentance. It illustrates the riches and glory of grace, throws back the sneers of the infidel, and in his impotency forces upon him the conviction that his chilled heart of unbelief can never know one joy of the saint, whose joy even in death, is unspeakable and full of glory. WITNESS.

**DUELLING.**—The Romans, the bravest people that ever ruled the world, gave no encouragement to the inhuman practice of duelling. They thought there was more honor in passing by an affront, than resenting it. The highest point of honor among them was, the saving the life of a fellow citizen. And shall we, shall Christians, whose very characteristic is a forgiving, benevolent temper, become more savage than heathens, by encouraging these barbarous encounters? When honor's a support to virtuous principles, and runs parallel with the laws of God, and our country, it cannot be too much cherished and encouraged; but when the dictates of honor are contrary to those of religion and equity, they are the greatest depravations of human nature, by giving wrong, ambitious, and false ideas of what is good and laudable; and should, therefore, be exploded by all governments, and driven out, as the plague of human society.

## Poetry.

## SUMMER.

Have ye looked on the fields in their verdant dress—  
On the clasping vines in their sweet caress?  
Have ye seen the violet's changing hue?  
And the harebell bloom, with its tinge of blue?  
Have ye taken a look at the pink and rose?  
Have ye been of late where the lily grows?

At the early hour of the morning dawn—  
When the deeper shapes of night are gone—  
If ye wander forth o'er the blossoming fields,  
And enjoy the delight which their fragrance yields,  
Will ye think, as ye dwell on his goodness there,  
That your Father demands no grateful prayer?

'Tis a time of joy with the sons of song!  
The gay ground-swallow has twittered long—  
The wren has chirped her note of glee,  
And the gold-robin sings in the poplar tree—  
Ye may go where ye will, and ye'll hear the strain,  
Of a thousand songsters from hill and plain!

At the rosy blush of the morning light,  
Ye may hear their chaunt, with new delight—  
Ye may hear their song thro' the live-long day,  
And listen at eve to the whippoorwill's lay;—  
In the grove, in the vale, on the rising hill,  
From morning to night, they are never still.

But the list'ners are silent! ye hear their strain,  
As they pour forth their sweet notes again and again;  
But ye lift no song to your Maker's praise—  
No tribute of thanks to his throne you raise!  
Ye have met with his goodness from day to day!  
But ye thoughtless pass your time away!

GREEN MOUNTAIN BARD.

## THE RELIGIOUS INTELLIGENCER.

The Religious Intelligencer was commenced in 1816, and has been continued longer than any other weekly paper in the world, which has been confined exclusively to religious intelligence; At that time a religious paper was considered a novelty, and the undertaking a doubtful experiment. But since we led the way, more than one hundred weekly papers, within the sphere where ours first circulated, have adopted the plan of appropriating a part of their columns to religious intelligence.

We have steadily adhered to the original plan of confining our paper to subjects suitable to be read on the Sabbath, and best calculated to promote the cause of religion. We do not approve of mixing religion and politics together.—It tends, greatly, we believe, to bring the business of the world into the Sabbath, and promotes a habit of light reading, which is substituted by many, for the sober truths of religion and eternal things.

## CONDITIONS.

The Religious Intelligencer is printed on a large imperial sheet, with a fair type, and issued every Saturday, each volume to commence the first week in June.

The paper will be paged and folded for binding; each sheet making sixteen large octavo pages, or 832 pages in a year, with an index at the close.

The price of the paper, exclusive of postage, is two dollars

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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a year if paid in advance, or two dollars fifty cents, payable in three months from the time of subscribing. Agents who are responsible for six copies, will be allowed the seventh gratis, and 10 per cent for all over that number.

No subscription will be taken for less than a year; and all arrears must be paid before any paper is stopped.

Subscribers to the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribing for the next.

☞ All letters to the editor must be Post-paid.

## RECOMMENDATION.

We regard it as the plain duty of every Christian family, not in abject poverty, to take a religious newspaper. To an American Christian in the nineteenth century, the stated reading of some weekly record of the vicissitudes and spreading triumphs of the church of God, ought to be, as it were, among the necessities of life. He who voluntarily deprives himself and his family of this source of true enjoyment, and this means of personal improvement, may well inquire whether he is not unjust to himself, and guilty of not providing for his own household.

The Religious Intelligencer, published in this city by Deacon Nathan Whiting, is a paper which we can cheerfully recommend to Christian families. As it was originally commenced without reference to the wants of any particular place or district, or the views of any theological or ecclesiastical party, and without any design of blending religious or secular views in the same columns; so it is distinguished from most of the other papers that have since come into being, by its generally abstaining from local discussions and party polemics, and by a general agreement between the promise of its title and the materials that fill its pages.

JEREMIAH DAY,  
NATH'L W. TAYLOR,  
C. A. BOARDMAN,  
LEONARD BACON,  
TIMOTHY DWIGHT,  
BENJ. SILLIMAN,

New Haven, June 23d, 1832.

☞ The subscriber gratefully acknowledges the payment of fifty dollars by the Female Missionary Association and several gentlemen of his congregation, to constitute him an honorary member of the A. B. C. F. M. and the payment of twenty dollars by the Ladies' sewing society of Cheshire, to constitute him a life member of the American Seamen's Friend Society.

JOSEPH WHITING.

Cheshire, May 28th, 1833.

☞ A Protracted meeting will, by leave of Divine Providence, be held by the Congregational church in Cheshire, commencing Thursday, the 13th day of June, inst.

☞ The Summer Term of the Academic School in West-Haven, commenced the first of May, under the instruction of Miss BREWER, a teacher qualified both by education and experience.